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Taglib (Beni Taglib)
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XI

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Arabian Tribes

6 Taghlib

Taghlib ibn Wā'il (also: Taghlib Wā'il), an important tribe, mostly nomadic, of the Rabī'a ibn Nizār group.²⁰¹ A member of this tribe was called Taghlabī or Taghlibī.²⁰² The tribe's pedigree is: Taghlib/Dithār ibn Wā'il ibn Qāsiṭ ibn Hinb ibn Afṣā ibn Du'mī ibn Jadīla ibn Asad ibn Rabī'a ibn Nizār ibn Ma'add ibn 'Adnān.

The genealogical literature records the name of al-Akhzar ibn Suḥayma, an early Taghlibī genealogist (*nassāba*) who transmitted at least part of the information on his tribe that was available to later scholars. He was a descendant of an insignificant line of Taghlib called Jusham ibn Ḥubayb. Al-Akhzar was one of the earliest genealogists of the Islamic period; experts of his type preserved and transmitted the evidence later incorporated in the genealogy books.²⁰³ He is comparable to the *nassāba* Ibn al-Kayyis (above, 17).

Between al-Akhzar's generation and that of the great philologists of the second Islamic century there were intermediaries who in most cases remain anonymous. Yet we know that one of the informants of Abū 'Ubayda (Ma'mar ibn al-Muthannā) regarding Yawm Irāb was the Taghlibī Abū Khayra Affār ibn Laqīṭ.²⁰⁴ His *nisba*, al-'Adawī, shows that he belonged to the 'Adī Taghlib, i.e., 'Adī ibn Usāma ibn Mālik ibn Bakr. However, expertise in Taghlibī history and genealogy was not an exclusive Taghlibī domain. Ibn al-Kalbī's informant about the First Day of al-Kulāb, and about 'Amr ibn Kulthūm, was Abū Ra'shan Khirāsh²⁰⁵ ibn Ismā'il al-'Ijlī (whom some call al-Shaybānī) *al-rāwīya* who compiled *Kitāb akhbār Rabī'a wa-ansābihā*.²⁰⁶ Khirāsh belonged to the Sa'd ibn 'Ijl,

some Sulamīs returned from North Africa to Egypt; 'Abd al-Qaddūs al-Anṣārī, *Banū Sulaym*, 18, 74-75, who quotes the editor's comments in Maqrīzī, *Bayān*, 167.

²⁰¹Ibn al-Kalbī, *Jamhara*, 564-75; *Nasab Ma'add*, I, 83-94; Ibn Ḥazm, *Ansāb*, 303-307; Abū 'Ubayd, *Nasab*, 355-56; Yāqūt, *Muqtaḍab*, 203-207; Ibn Qutayba, *Ma'arīf*, 95-96; *Naqā'id*, I, 266, 373; Qalqashandī, *Qalā'id*, 119-20, 131-32; von Oppenheim, IV, index, s.v. Taghlib; Caskel, II, 27-28, 541-42; Lammens, "Le chantage des omiades" (for the tribe's history after al-Akhtal, see 438 ff.). For Taghlibī traditionists of various periods see *Tawḍīḥ al-mushtabih*, II, 45-49.

²⁰²For the plural Taghālība see *Thimār qulūb*, 130; Jāhiz, *Bayān*, III, 61.

²⁰³Cf. Caskel, I, 45-47. Suḥayma was probably his mother's nickname. *Saḥīma* means "he became black". On the list of *abnā' al-Ḥabashīyyāt* we find the poet al-Mutalammiṣ whose mother was called Suḥma; *Muḥabbar*, 308. The poet Suḥaym — the slave of Banū al-Ḥaṣḥās (of the Asad ibn Khuzayma) — was pitch black (*shadīd al-sawād*); *Dīwān Suḥaym*, 15; *GAS*, II, 288.

²⁰⁴*Naqā'id*, I, 473; II, 703.

²⁰⁵Misprinted as Khidāsh in Ibn Ḥazm, *Ansāb*, 313; he was certainly not a Companion and the text must be garbled.

²⁰⁶*Fihrist* (ed. Ṭawīl), 174 (he was the teacher of Muḥammad ibn al-Sā'ib al-Kalbī). On Khirāsh see Ibn al-Kalbī, *Jamhara*, 551; cf. *ibid.*, 544-45, 547 (where Ibn al-Kalbī quotes, and in one case disagrees with, Khirāsh regarding the genealogy of the 'Ijl); cf. Lyall, "Ibn al-Kalbī's account of the First Day of al-Kulāb", 127-28; *GAS*, II, 40.